

Do Pigs Value Katastematic Pleasure? (Summer 2022 K / K Discussion)

Post by "Don" of July 10, 2022 at 8:47 AM

In fact, let me copy the relevant passage from DLX.136 (emphasis added) 😞

Quote

He differs from the Cyrenaics with regard to pleasure. They do not include under the term the pleasure which is a state of rest (καταστηματικὴν), but only that which consists in motion (κινήσει). Epicurus admits both ; also pleasure of mind as well as of body, as he states in his work *On Choice and Avoidance* and in that *On the Ethical End*, and in the first book of his work *On Human Life* and in the epistle to his philosopher friends in Mytilene. So also Diogenes in the seventeenth book of his *Epilecta*, and Metrodorus in his *Timocrates*, whose actual words are : "Thus pleasure being conceived both as that species which consists in motion and that which is a state of rest." The words of Epicurus in his work *On Choice (and Avoidance)* are : "Peace of mind and freedom from pain are pleasures which imply a state of rest ; joy and delight are seen to consist in motion and activity."

So, what is DL "asserting" here?

- Cyrenaics only include kinetic pleasures under their definition of pleasure.
- Epicurus includes BOTH kinetic and katastematic in his definition.
- Where does Epicurus say BOTH pleasures are included? In the following works:
 - *On Choice and Avoidance*
 - *On the Ethical End*
 - the first book of his work *On Human Life*
 - the epistle to his philosopher friends in Mytilene
- Plus Metrodorus says both kinetic and katastematic pleasures are included in the Epicurean definition of Pleasure in *Timocrates*.
- Plus Diogenes (of Tarsus) says this in the seventeenth book of his *Epilecta*

There's no hierarchy asserted here. And the passage goes out of its way to say BOTH kinetic and katastematic pleasures are *included* in the Epicurean definition of pleasure in contrast to the Cyrenaics. And it cites *six* works that specifically make this point.

That's the kind of thing that needs to be accounted for: What's actually stated in the text.

PS. I should have also added that in addition to katastematic and kinetic pleasures, DL writes that Epicurus includes BOTH "pleasure of mind as well as of body." The Cyrenaics only included

physical pleasure. So, those textual citations that DL cites appear to emphasize Epicurus included ALL pleasures: katastematic and kinetic, mental and physical, etc.

PPS. I'm wondering if Epicurus equated katastematic with mental and kinetic with physical? I'm not advocating that (yet), just raising the question.